

PROPOSALS 7

For *PRINTING*

A very Curious Discourse, in
Two Volumes in *Quarto*,

Intituled,

ΠΕΥΔΟΛΟΓΙΑ ΠΟΛΙΤΙΚΗ;

O R, A

Treatise of the ART
O F

Political Lying.

W I T H

An ABSTRACT of the First Volume
of the said TREATISE.

L O N D O N :

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For the Encouragement of so useful a Work, It is thought fit the Publick should be Inform'd of the Contents of the First Volume by one who has with great Care perus'd the Manuscript.

THE *Author*, in his *Preface*, makes some very judicious Reflections upon the Original of Arts and Sciences; That at first they consist of scatter'd Theorems and Practices, which are handed about among the Masters, and only reveal'd to the *Filii Artistæ*, till such time as some Great Genius appears, who Collects these disjointed Propositions, and reduces them into a regular System. That this is the Case of that noble and useful Art of *Political Lying*, which in this last Age having been enrich'd with several new Discoveries, ought not to lie any longer in Rubbish and Confusion, but may justly claim a place in the *Encyclopædia*, especially such as serves for a Model of Education for an able Politician; that he proposes to himself no small Stock of Fame in future Ages, in being the first who has undertaken this Design; and for the same reason he hopes the Imperfection of his Work will be excused. He invites all persons who have any Talent that way, or any new Discovery, to Communicate their Thoughts, assuring them that honourable mention shall be made of them in his Work.

The first Volume consists of Eleven Chapters.

In the first Chapter of his excellent Treatise, he reasons Philosophically concerning the Nature of the Soul of Man, and those Qualities which render it susceptible of Lyes: He supposes the Soul to be of the

the Nature of a *Plano-Cylindrical Speculum*, or Looking-glass; that the plain side was made by God Almighty, but that the Devil afterwards wrought the other side into a Cylindrical Figure. The plain side represents Objects just as they are, and the Cylindrical side, by the Rules of Catoptricks, must needs represent true Objects false, and false Objects true; but the Cylindrical side being much the larger Surface, takes in a greater compass of visual Rays, that upon the Cylindrical side of the Soul of Man depends the whole Art and Success of *Political Lying*. The Author, in this Chapter, proceeds to reason upon the other Qualities of the Mind; A great Fondness of the *Malicious* and the *Miraculous*. The Tendency of the Soul towards the *Malicious* springs from Self-love, or a pleasure to find Mankind more wicked, base, or unfortunate, than ourselves. The Design of the *Miraculous*, proceeds from the Inactivity of the Soul, or its Incapacity to be moved or delighted with any thing that is vulgar or common. The Author having established the Qualities of the Mind, upon which his Art is founded, he proceeds,

In his Second Chapter, to treat of the Nature of *Political Lying*; which he defines, to be, *The Art of convincing the People of Salutary Falshoods, for some good End*. He calls it an *Art*, to distinguish it from that of telling Truth, which does not seem to want *Art*; but then he would have this understood only as to the Invention, because there is indeed more Art necessary to convince the people of

Salu

Salutary Truth, than a *Salutary Falshood*. Thence
 he proceeds to prove, that there are *Salutary Fal-*
shoods, of which he gives a great many Instances
 both before and after the Revolution; and demon-
 strates plainly, *that we would not have carried on the*
War so long, without several of those Salutary Fal-
shoods. He gives Rules to calculate the Value of a
Political Lye, in Pounds, Shillings, and Pence. By
 this, he does not mean that which is absolutely so;
 but what appears so to the Artist, which is a suffi-
 cient Ground for him to proceed upon; and he di-
 stinguishes the Good, as it commonly is, into *Bo-*
ne utile, dulce, & honestum. He shews you, that
 there are *Political Lies* of a mix'd Nature, which in-
 clude all the Three in different respects: That the
Useful reigns generally about the *Exchange*, the *Dulce*
 and *Honestum* at the *Westminster End* of the Town.
 The Man spreads a Lye to sell or buy Stock to great
 Advantage; a second, because it is honourable
 to serve his Party; and a third, because it is sweet
 to gratify his Revenge. Having explain'd the se-
 veral Terms of his Definition, he proceeds,
 In his third Chapter, to treat of the lawfulness of
Political Lying; which he deduces from its true and
 genuine Principles, by enquiring into the several rights
 that Mankind have to Truth. He shews, that the
 People have a right to private Truth from their Neigh-
 bours, and oeconomic Truth from their own Fa-
 mily; that they should not be abused by their Wives,
 Children, and Servants; but that they have no Right
 at all to *Political Truth*: That the People may as
 well

well all pretend to be Lords of Mannors and poss
 grea^r Estates, as to have Truth told them in Ma
 ters of Government. The Author with great Jud
 ment, states the several shares of Mankind in the
 Matter of Truth, according to their several Cap
 acities, Dignities, and Professions; and shews y
 that Children have hardly any share at all; in co
 sequence of which, they have very seldom any Tru
 told them. It must be own'd, that the Author,
 this Chapter, has some seeming Difficulties to a
 swer and explain Texts of Scripture, and a Sermon
 lately Preach'd before Her Majesty at *Windsor*.

The Fourth Chapter is wholly employed in
 Question, *Whither the Right of Coinage of Polit
 Lyes be wholly in the Government?* The Author, w
 is a true Friend to *English Liberty*, determines in
 Negative, and answers all the Arguments of the o
 posite Party with great Acuteness; That as the G
 vernment of *England* has a Mixture of Democracy
 in it, so the Right of Inventing and Spreading
 Political Lyes, is partly in the People; and their
 stinate Adherence to this just Privilege has been m
 conspicuous, and shin'd with great Lustre of
 Years: That it happens very often, that there
 no other means left to the good People of *Engl
 to pull down a Ministry and Government they are w
 ry of, but by exercising this their undoubted Right
 That abundance of Political Lying is a sure sign of
 English Liberty. That as Ministers do sometimes
 Tools to support their Power, it is but reasonable t
 the People should employ the same Weapon to def
 themselves, and pull them down.*

In his Fifth Chapter, he divides *Political Lyes* into their several Species and Classes, and gives precepts about the Inventing, Spreading, and Propagating the several sorts of them: He begins with the *Rumores*, and *Libelli famosi*, such as concern the Reputation of Men in Power; where he finds Fault with the common Mistake, that takes Notice only of one sort, viz. the *Detractory* or *Defamatory*, where in truth there are three sorts, the *Detractory*, the *Additory*, and the *Translatory*. The *Additory* gives a great Man a Greater share of Reputation than belongs to him, to enable him to serve some good End or purpose. The *Detractory* or *Defamatory*, is a Lye which takes from a Great Man the Reputation that really belongs to him, for fear he should use it to the detriment of the publick. The *Translatory* is a Lye that transfers the Merit of a Man's good Action to another who is in himself more deserving; or, transfers the merit of a bad Action from the true Author, to a person who is in himself less deserving. He gives several Instances of very great strokes in all the Three kinds, especially in the last, when it was necessary for the Good of the publick, to bestow the Valour and Conduct of one Man upon another, and that of many to one man; nay, even upon a good Occasion a man may be rob'd of his Victory by a person that did not Command in the Action. The Restoring and the Destroying the Publick may be ascrib'd to persons who had no hand in either. The Author exhorts all Gentlemen Practitioners, to exercise themselves in the *Translatory*, because the Existence of the Things

Things themselves being visible, and not demanding any proof, there wants nothing to be put upon the publick, but a false Author or a false Cause, which is no great presumption upon the Credulity of Mankind to whom the secret Springs of things are for the most part unknown.

The Author proceeds to give some Precepts to the Additory. That when one subscribes any thing to a person which does not belong to him, the Lye ought to be calculated not quite contradictory to his known Qualities: Ex. gr. One wou'd not make the French King present at a Protestant Conventicle; nor, like Queen Elizabeth, restore the Overplus of Taxes to her Subjects. One would not bring in the Emperor giving twelve Months Pay in Advance to his Troops; nor the Duke paying more than thir Quota. One wou'd not make the same person zealous for a Standing Army and publick Liberty; nor an Atheist support the Church; nor a lewd Fellow a Reformer of Manners; nor a hotheaded brain'd Coxcomb forward for a Scheme of Moderation. But if it is absolutely necessary that a person is to have some good adventitious Quality given him, the Author's Precept is, that it should not be done at first *extremo gradu*. For Example: They shou'd not make a Covetous Man give away all at once, 5000 Pounds in a Charitable generous way; 20 or 30 Pounds may suffice at first. They shou'd not introduce a person of remarkable Ingratitude to his Benefactors, rewarding a poor Man for some good Office that was done him 30 Years ago; but they may allow him to acknowledge his Service to a person who is capable still to do him another

ber. *A man whose personal Courage is suspected, is not at first to drive whole Squadrons before him; but he may be allow'd the Merit of some Squabble, or throwing a Bottle at his Adversary's Head.*

It will not be allow'd, to make a Great Man, that is a known Despiser of Religion, spend whole Days in his Closet at his Devotion; but, you may with Safety make him sit out publick Prayers with Decency. A Great Man, who has never been known willingly to pay a just Debt, ought not all of a sudden to be introduc'd making Restitution of thousands he has cheated; but it suffice at first, to pay twenty Pounds to a Friend who has lost his Note.

He lays down the same Rules in the Detractory or Defamatory kind; that they should not be quite opposite to the Qualities the Persons are supposed to have. Thus it will not be found, according to the sound Rules of Pseudology, to report of a pious and religious Prince, that he neglects his Devotion, and would introduce Heresy; but you may report of a merciful Prince, that he has Pardon'd a Criminal who did not deserve it. You will be unsuccessful if you give out of a Great Man, who is remarkable for his Frugality for the Publick, that he squanders away the Nations Money; but you may safely relate that he hoards it: You must not affirm he took a Bribe; but you may freely censure him for being tardy in his Payments; Because, though neither may be true, yet the last is credible, the first not. Of an open-hearted generous Minister you are to say, that he was in an Intrigue to Betray his Country; but, you may affirm with some Probability,

that he was in an Intrigue with a Lady. He warns all Practitioners to take good heed to these Precepts for want of which, many of their Lies of late, have prov'd abortive or short-liv'd.

In his Sixth Chapter he treats of the *Miraculous* by which he understands any thing that exceeds the common Degrees of Probability. In respect to the People, it is divided into two sorts, the *to persuade* or the *to dissuade*, Terrifying Lies, and Animating or Encouraging Lies, both being extremely useful on their proper Occasions. Concerning the *to persuade* he gives several Rules; one of which is, that terrible Objects should not be too frequently shewn to the People, lest they grow familiar. He says, it is absolutely necessary that the People of England should be frighted with the *French King* and a *Pretender* once a Year; but, that the Bears should be Chain'd up again till that time. Twelve-month. The want of observing this so necessary a Precept in bringing out the *Raw head and Bloody bones* on every trifling Occasion, has produc'd great difference in the Vulgar of late Years. As to Animating or encouraging Lies, he gives the following Rules; That they should not far exceed common degrees of Probability, and that there should be variety of them, and the same Lie should not be obstinately insisted upon; that the Promissory or Prognosticating Lies should not be upon short Dates for fear the Authors should have the shame and confusion to see themselves speedily contradicted. I examine by these Rules, that well-meant, but

unfortun

unfortunate Lye of the Conquest of *France*, which continued near twenty Years together; but at last, being too obstinately insisted upon, it was worn threadbare, and became unsuccessful.

As to the *to rigt wds*, or the *Prodigious*, he has little to advise, but that their Comers, Whales and dragons, should be sizable; their Storms, Tempests and Earthquakes, without the reach of a Days journey of a Man and a Horse.

The Seventh Chapter is wholly taken up in an inquiry, Which of the two Parties are the greatest liars in *Political Lying*. He owns the *Tories* have been better believ'd of late; but, that the *Whigs* have much the greater Genius's amongst 'em. He attributes the late ill Success of the Whig-Party to their glutting the Market, and retailing too much of a bad Commodity at once: When there is too great a Quantity of Worms, it is hard to catch Gudgeons. He proposes a Scheme for the Recovery of the Credit of the Whig-Party, which indeed seems to be somewhat Chimerical, and does not favour that sound Judgment the Author has shown in the rest of the Work. It amounts to this, That the Party should agree to vent nothing but Truth for three months together, which will give them Credit for six Months *Lying* afterwards. He owns, that he believes it almost impossible to find fit Persons to execute this Scheme. Towards the end of the Chapter, he inveighs severely against the Folly of Parties, in retaining such Scoundrels and men of low Genius's to retail their *Lyes*; such as most of the

the present News-writers are, who besides a strong Bent and Inclination towards the Profession, seem to be wholly ignorant in the Rules of Pseudology, and not at all qualified for so weighty a Trust.

In his Eighth Chapter he treats of some extraordinary Genius's who have appear'd of late Years especially in their Disposition towards the *Miraculous*. He advises those hopeful young-men to turn their Invention to the Service of their Country, being inglorious, at this time, to employ their Talent in prodigious Fox Chases, Horse-Courses, Feats of Activity in Driving of Coaches, Jumping, Running, Swallowing of Peaches, Pulling out whole Sets of Teeth to clean, &c. when their Country stands so much in need of their Assistance.

The Eighth Chapter is a Project for Uniting the several smaller Corporations of Lyars into one Society. It is too tedious to give a full Account of the whole Scheme; what is most remarkable is, That *this Society ought to consist of the Heads of each Party, that no Lye is to pass current without their Approbation they being the best Judges of the present Exigence, and what sort of Lyes are demanded: That in such a Corporation there ought to be Men of all Professions, that the Reputation and the Credibility, that is, Decency and Probability, may be observ'd as much as possible. That besides the Persons above-mentioned, this Society ought to consist of the hopeful Genius's about the Town (of which there are great plenty to be pick'd up in several Coffee-houses) Travellers, Virtuoso's, Poet-hunters, Jockeys, Attorneys, Old Sea-men and*

ers out of the Hospitals of Greenwich and Chelsea.
 to this Society, so Constituted, ought to be committed
 the sole Management of Lying. That in their outer
 room there ought always to attend some Persons en-
 dow'd with a great Stock of Credulity, a Generation
 that thrives mightily in this Soil and Climate : He
 thinks a sufficient number of them may be pick'd up a-
 bout the Exchange : These are to Circulate
 the other Coin ; for no Man spreads a Lye with
 good a Grace, as he that believes it. That the Rule
 of the Society be to Invent a Lye, and sometimes two,
 every Day ; in the Choice of which, great Regard
 ought to be had to the Weather, and the Season of the
 Year : Our ~~poised~~ or Terrifying Lyes, do mighty
 well in November and December, but not so well in
 May and June, unless the Easterly Winds reign. That
 ought to be Penal, for any body to talk of any thing
 in the Lye of the Day. That the Society is to main-
 tain a sufficient Number of Spies at Court, and o-
 ther Places, to furnish Hints and Topicks for Inventi-
 on ; and a general Correspondence in all the Market
 towns, for Circulating their Lyes. That if any
 of the Society were observ'd to blush or look out
 Countenance, or want a necessary Circumstance,
 in telling the Lye, he ought to be expell'd, and de-
 clar'd incapable. Besides the Roaring Lies, there-
 ought to be a private Committee for Whispers,
 constituted of the ablest Men of the Society. Here
 the Author makes a Digression in praise of the
 Whig-Party, for the right Understanding and Use
 of Proof-Lyes. A Proof-Lye is like a Proof-
 Charge

Charge for a piece of Ordnance, to try a Standard Credulity. Of such a nature he takes Transubstantiation to be in the Church of *Rome*, a Proof-Article, which if any one swallows, they are sure to will digest every thing else. Therefore the *Whig Party* do wisely, to try the Credulity of the People sometimes by *Swingers*, that they may be able to judge to what height they may charge them afterwards: Towards the End of this Chapter, he warns the Heads of Parties against believing their own Lyes; which has prov'd of pernicious Consequence of late, both a *Wife Party* and a *Wife Nation* having regulated their Affairs upon Lyes of their own Invention. The Cause of this he supposes to be too great a Zeal and Intenseness in the practice of this *Art*, and a vehement Heat in mutual Conversation, whereby they perswade one another, in what they wish, and report to be true, is really so. That all Parties have been subject to this Mistake: The *Jacobites* have been constantly infected with it; but, the *Whigs* of late seem ev'n to exceed them in this ill Habit and Weakness. To this Chapter, the Author subjoins a Kalendar of Lyes proper for the several Months of the Year.

The Ninth Chapter treats of the Celerity and Duration of Lyes. As to the Celerity of their Motion, the Author says it is almost incredible: He gives several Instances of Lyes that have gone faster than a Man can ride Post: Your Terrifying Letter travel at a prodigious Rate, above ten Miles an Hour; your Whispers move in a narrow Vort

standards very swifly: The Author says it is impossible to explain several Phænomena in relation to the Celerity of Lyes, without the Supposition of Synchronism and Combination. As to the Duration of Lyes, he says, they are of all sorts, from Hours and Days to Ages; that there are some which, like our Insects, die and revive again in a different form; that good Artists, like People who build upon a short Lease, will Calculate the Duration of Lye surely to answer their Purpose; to last just as long, and no longer, than the Turn is serv'd.

The Tenth Chapter treats of the Characteristicks of Lyes; how to know, when, where, and by whom vented: Your *Dutch, English and French Ware*, are amply distinguish'd from one another; an *Exchange-Lye* from one Coin'd at the other End of the Town; Great Judgment is to be shewn as to the place where the Species is intended to Circulate: A very low and base Coin will serve for Wapping: There are several Coffee-houses that have their particular Stamps, which a judicious Practitioner may easily know. All your Great Men have their proper Phantasticks. The Author says he has attained, by Study and Application, to so great Skill in this Matter, that bring him any Lye, he can tell whose Images it bears so truly, as the Great Man himself shall not have the Face to deny it. The emissory Lyes of Great Men are known by sneaking, Hugging, Squeezing, Smiling, Bowing; and in matter of Fact, by immoderate Swearing.

He spends the whole Eleventh Chapter on a simple Question, VVhether a Lye is best contradicted by Truth or another Lye. The Author says that considering the large Extent of the Cylindrical Surface of the Soul, and the great Propensity to believe Lyes in the generality of Mankind of 100 Years, he thinks the properest Contradiction to a Lye, is another Lye : For Example ; If it should be reported that the *Pretender* was at *London*, you would not contradict it by saying he never was in *England* ; but you must prove by Eye-witnesses that he came no farther than *Greenwich*, but then we are back again. Thus if it be spread about that a great person were dying of some Disease, you must not say the Truth, that they are in Health, and never had such a Disease ; but, that they are slowly recovering of it. So there was not long ago, a Gentleman who affirmed, That the Treaty with *France* for bringing in Popery and Slavery into *England* was Sign'd the 15th of *September* ; to which another answered very judiciously, not by opposing the Truth to his Lye, That there was no such Treaty but that, to his certain Knowledge, there were many things in that Treaty not yet adjusted.

The Account of the Second Volume of this excellent Treatise, is reserv'd for another time.

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